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American Baptist Board of Foreign Missions.

China.

JOURNAL OF MR. DEAN.

Kúlansú and Amoy—Chusan.

Prior to the settlement of Mr. Dean at Hongkong, (p. 153 of this vol.,) he made a visit of two or three months to Kúlansú and Chusan. The following extracts from his journal contain a few notices of these places. (See, also, p. 21.) Mr. Abeel is a missionary of the American Board of Commissioners at Kúlansú, and Mr. Boone of the Episcopal. Dr. Cumming is unconnected with any missionary society. Mr. McBryde of the Presbyterian Board, has returned to Macao.

July 26, 1842. From Hongkong I came to this place (Kúlansú, or island of Kúlong,) in three days, having the monsoon in our favor. Here I find Mr. Abeel and Dr. Cumming with Mr. Boone and Mr. McBryde and their families, all in comfortable health, though Messrs. Abeel and McBryde are both feeble. The former is still able to continue a Chinese exercise with the servants daily, and has an assembly of fifty or sixty Chinese on the Sabbath, who have been collected chiefly through Dr. Cumming's medical practice. These men come over from Amoy in the morning and return at night, there being but a few tens of the five thousand Chinese, formerly inhabiting this island, now remaining. Their houses only are left behind since the English came. These are well built, and many of them are nearly new. It is said that some of them were occupied by wealthy merchants, and all indicate a competence on the part of the former inhabitants of the island. The island is about two miles long and one mile broad, and separated from Amoy city by a neck of water

about half a mile wide. The location is pleasant,—the soil productive, and has been highly cultivated,—the climate is temperate, and the water is good and abundant. The surface of the ground is uneven, but the hills are not precipitous, as in most places on the Chinese coast. The houses occupied by the officers and soldiers, as well as those of the missionaries, are those from which the Chinese fled, and are rendered comfortable dwellings by a little refitting, to conform them to our ideas of convenience. The walls are built of gravel and lime, and have the appearance of brick, with granite slabs for the window and door posts. The houses have, generally, three rooms in the main body of the building, with two wings projecting in front, each of which furnishes a small room.

I went yesterday, in company with the brethren here, through the city and suburbs of Amoy. The city enclosed by the wall is small, being less than half a mile in diameter, while without there are, apparently, half a million of inhabitants, occupying small houses with tiled roofs, one story high, and with the greatest irregularity. The streets are narrow and crooked, and generally paved with granite. The shops are small, but well filled, and each street affords a great variety, there being scarcely any place we passed in which there were not to be seen, in quick succession, vegetables and dry goods, fruits and crockery, carpenters and fish markets.

The people appeared well-dressed, and treated us with respect and friendliness. A multitude were gathered wherever we went, and especially wherever we stopped. Women and children were seen crowding the doors and windows while we were walking

on the walls of the city, and we were often saluted by the title, *Hua-ké sin-sey*, (teachers of the flowery flag,) a term applied to teachers from America. I find myself able to understand most that is said by the people here, though it would require some time to render myself familiar with the differences of pronunciation between this and the *Tié Chiú* dialect. The brethren here do not feel themselves permanently located, and study to improve the opportunities offered for doing good and studying the language till public affairs assume a more settled appearance. There are 600 soldiers, more than half of whom are Europeans, now on this island.

From *Kúlongsú* Mr. D. proceeded to *Chusan*, where he remained nearly two months, principally at *Tinghái*, a city a few miles south of 30° N. Lat., and about seventy miles from *Ningpho* on the main land.

Sept. 8. On leaving *Hongkong* I took ten boxes of Chinese books, four of which were left at *Kúlongsú*, three were landed here, two have been sent on to the north, and one is reserved for distribution on our way back. The last month has been agreeably, and I hope profitably, spent here in company with Rev. Mr. Milne. He has recently commenced divine service with the Chinese on the Sabbath, and at evening, at his own house. Last Sunday there were ten Chinese present. The people of the city (now numbering about 10,000,) freely converse on the subject of christianity, and receive and read Christian books. This is, from present appearances, a promising field for missionary labor. *Chapo*, *Chinhái*, and *Ningpho*, are each within one day's sail from this place, and the capital of the province is also near. *Ningpho* is to be one of the consular cities, containing more than half a million of inhabitants, and, probably, each of the cities pointed out as the future residence of English consuls, will contain more than half a million. Indeed, if the treaty be ratified and its provisions be executed, as there is now reason to believe they will be, the *Empire is open* to Christian effort. We may now think of "*China opened.*"

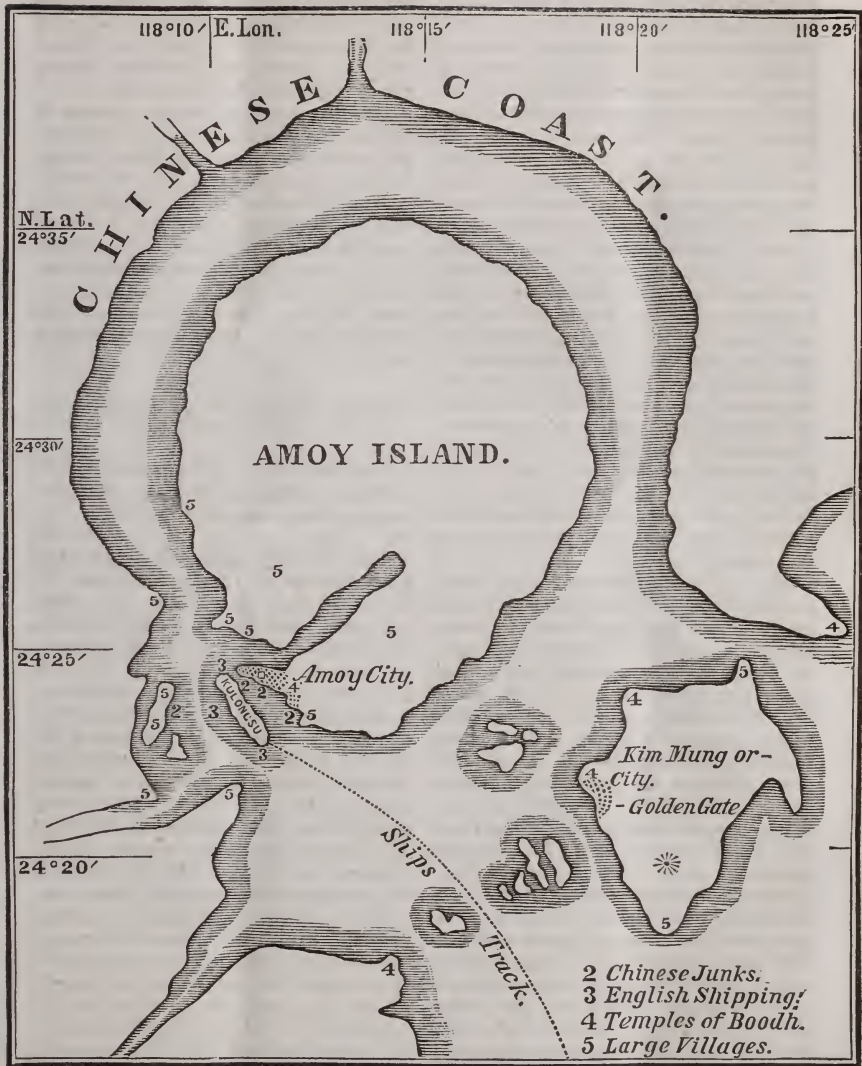
In this connexion Mr. Dean communicates the more important provisions of the late treaty between China and the British government, by which the ports of *Canton*, *Amoy*, *Fu-chau-fu*, *Ningpho* and *Shanghai*, chief cities of provinces which extend along the

sea-board nine hundred miles, and contain more than 130,000,000 of inhabitants, are thrown open to the western world; and adds,—

Here is the largest empire on the globe, hitherto an alien from the rest of the civilized world, now brought into friendly relations with the rest of mankind, and constituting one of the great national fraternity. Thus a new and extensive field is opened to the commercial, scientific, and Christian world. In relation to the first two, the field will be well occupied. There will, doubtless, be no want of men or means for the prosecution of their respective objects, and each promises a rich harvest. But will there be a proportionate interest and becoming exertions for the richer rewards and still higher objects of christianity? The agents of Romanism are ready to enter into these opening cities, but where are the advocates of a pure faith, who shall point these hundreds of millions to the Lamb of God?

Sept. 18. Sabbath. To-day, for the second time, I preached on board the "*Thames*," an English 74 gun-ship. About forty of the crew are European, and the addition of several seamen from other ships, with several military officers from the shore, rendered the congregation somewhat numerous for ship-board; and the fact that one of the officers of the ship died two days ago, rendered the assembly solemn and attentive to divine truth. There are among the officers of the shipping and the military gentlemen stationed here, many excellent men who regard the observances of religion, and some who join with us in prayer for the salvation of this people. At evening some military gentlemen came in, and joined us in family worship.

20. A party returned from a visit to the island of *Pooto*, which is one day's sail from this place, and situated about a mile and a half from the eastern point of *Chusan*. This, with some other islands in the vicinity, is occupied by *Búdhist* priests, who number several thousands and constitute the only inhabitants of the place. The temples are large and numerous, and well supported by the contribution of the natives, who visit the island in multitudes for devotional purposes. The priests are civil to foreigners, and sometimes furnish sedan-chairs for the accommodation of their visitors. The gentlemen expressed themselves as highly pleased with their visit.



22. Walked to the Cameronian hills, on which the troops were encamped in tents in 1840, and where so many, (500,) in consequence of their exposure to the rains, sleeping on the ground, and want of suitable provisions, died. On our way saw the women, old and young, called out to sweep the streets under the superintendence of an European police. The husbands and brothers of these females are said, to a great extent, to be absent in the war or to have died in battle. The people, as usual, appeared eager to receive books, and among the receivers was one old man who had just come in from the country in his chair, borne by two servants.

23. Walked through the east gate into the country, passing paddy fields and farm houses, all indicating a good supply of the good things of this life; and the people we met appeared very civil and kind. The children came to the door to gaze at the strangers, but were ready to answer our questions and appeared pleased on being noticed. The sound of the cuckoo is now heard in the morning, and every thing in nature around us reminds of home and native land. But all around us that is artificial, reminds us of home only by the contrast.

30. At 5 o'clock this morning I started, in company with a few friends, for an excursion into the country. Leaving the city by the north gate, we passed Yungtung (eastern valley) for about two miles, when we came to an elevation, from which we enjoyed a fine view of the city and shipping at the south, and the verdant vallies on the east and west. Except the gardens of vegetables, the fields were covered with rice, this being the second crop for the year; and while the fields were divided into every variety of form, by brooks of water and winding foot-paths, the grain was fast approaching its mature growth, with here and there a parcel with yellow tops indicating the ripening harvest. Among the fields were cottages, and along the margin of the valley were seen numerous farm-houses, while the hills on either side were uninhabited and uncultivated, except near the base. A few gentle elevations, including each an acre or two of ground, were covered with groves of pine and fir trees, and in part occupied as a resting place for the dead. After resting our horses, and refreshing ourselves for half an hour by a view of the scenery around us, we passed on to the village of Chacho, situated in a valley

of the same name, which is beautified by a meandering stream of pure water.

Oct. 3. Observed the monthly concert in company with a few friends, including some of the military officers.

5. Took leave of my friends, including several Chinese with whom I had formed some acquaintance, and sailed for Macao, where we arrived after a pleasant passage of five days, having winds and current in our favor.

For the expense of my passage to and from Amoy and Chusan, I am obliged to the generosity of Capt. George Peirce, commander of the "Lowell," and to his brother, W. P. Peirce, Esq., one of its proprietors. For the uniform kindness of these two gentlemen I am much indebted, and the attentions I have received from the officers and crew of the "Lowell" rendered our relations pleasant and I hope profitable to all.

Religious services at Hongkong—Laborers of Hok Heng.

The extracts which follow relate chiefly to incidents at Hongkong, to which place Mr. Dean and family removed in October.

Nov. 28. We have just commenced a service for those speaking the Tié Chiú dialect, having two or three regularly each morning at family worship. Last Sabbath we opened the vestry in the chapel for this class of men, and met seven in the morning and thirteen in the afternoon, who, with two or three exceptions, listened to the gospel for the first time. We feel encouraged by this small beginning; and the interest manifested by this class of men being greater than that discovered in those who speak any other dialect of the Chinese whom we have met, leads us to hope that our efforts may prove successful. So far as I have the means of judging, no class of Chinese appear so friendly and candid, and so ready to listen attentively to what we have to say to them, as those speaking the Tié Chiú dialect. There are, perhaps, two or three hundred Tié Chiú men in Hongkong, and quite a proportion of the inhabitants of Chekchú, on the opposite side of the island, speak this dialect. The district of Tié Chiú is not included in the coast opened to foreigners, and it is doubtful whether we should be allowed to reside there for the present. At Amoy and Fú-chau-fú the language so nearly resembles it that by a little practice we might ren-

der ourselves intelligible to the people. At Ningpo there are quite a number of this class of men, and at Shanghai a still larger number, comprising a large portion of the multitude of seamen visiting and residing there, and a number of tradesmen who live there with their families. We hold ourselves in readiness to go to any of these places where it is thought we may be most useful.

It has been sickly at Kúlangshú the last season, but we have reason to think it may in future prove to be a healthy place; and the climate of any of the other places accessible, we have no doubt would prove congenial to our health. The cold weather is quite reviving to my constitution, while it favors mental exertion and spiritual enjoyment.

My time in the morning is spent with a teacher; in the afternoon I spend some time with the assistant, partly for my own benefit and partly for his, and associate with the people as circumstances allow. I take some part in the English services of the chapel, which are well attended, and have occasionally calls to officiate at funerals and attend the sick, there being many soldiers and officers stationed on shore, besides one hundred or more English ships now in the harbor. Among this multitude, many are placed in circumstances which dispose them to listen to the consolations and warnings of the gospel.

Dec. 4. Sabbath. At our service for the Tié Chiú men, we had about the same number present as mentioned last Sabbath.

To-day, Capt. Marquis, of the Thames, died at Macao. While at Chusan, Capt. M. invited us to hold divine service for several successive Sabbaths on board his ship, and, in his last sickness, referred to those efforts as the means, in the hands of God, of his conversion.

11. We have to-day had more than thirty different Tié Chiú men at our services; about a dozen in the morning, and twenty in the afternoon. They listened attentively, and bowed the knee with us in prayer before the throne of Him who is able to subdue and sanctify their hearts. We have, during the week, had from five to ten Chinese at our morning worship.

The service in the Canton dialect continues to be well attended and interesting. Br. Roberts has been with us for a day or two, and to-day took part with br. Shuck in his services, in Chinese. The prospect for doing good

to this people appears encouraging, and we hope, with the concurrence of the Board, soon to be situated where we may bring a greater number under a Christian influence.

13. This morning we had thirteen Chinese at worship,—a part of them being in our employ, and the remainder were brought in by their influence. We are reading in course the Acts of the Apostles, and those who can, take a part with us in reading the scriptures, and answer questions on the portion read.

14. Received to-day some particulars of the riot which took place at Canton last week. It appears that several persons, who in consequence of the peace had been thrown out of office and employment, had for some time been working upon the feelings of the lower class by holding up the English to opprobrium; and had collected the names of petitioners to the number of 40,000 against the encroachments made upon their long-established customs in allowing foreign women to reside in the city and foreigners to build houses where they pleased, &c., which were sent in to the governor. About this time some disturbance arose among the lascars, and this gave an opportunity for the flame which had been kindling, to burst forth. Several of the foreign factories were burnt, some lives lost, and much property destroyed and treasure removed.

18. Sabbath. Preached in English and conducted one service in Chinese, leaving the other to the assistant. Among the attendants at Chinese worship was one Tié Chiú man of some respectability, who has just opened a shop in Hongkong, and appears interested in what he has heard to-day. He says he has a son fourteen years old, whom he wishes to place under our instruction.

22. I have been employed to-day in interpreting the testimony of some Chinese witnesses before a court martial, on a case of murder committed by an English soldier on a Chinaman. The Chinese witness is sworn according to their own form, not by kissing the bible, but by breaking an earthen bowl from which they eat rice.

Under date of Jan. 7, 1843, Mr. Dean gives a few extracts translated from the journal of his native assistant, Hok Heng, of which the following is a specimen.

"Dec. 24, 1842. After worship this morning, Mr. Dean told me to write

down the most important doctrines of christianity, with a collection of proofs from the scriptures, into a small book, so that this morning I did not go out: in the afternoon, brought what I had written for correction, and read with Mr. Dean.

"25. After worship continued collecting the Christian doctrines as yesterday, and having read in the afternoon, took dinner and went out. I found one man upwards of thirty years of age, who came in a junk. He asked me if the books I distributed were books of counsel? I replied, they were, yet they did not resemble those of the Chinese, being much better. He said, 'Our Chinese books are excellent; how can these be better?' I replied, 'Chinese morality can regulate the body, but cannot save the soul; but these books that I am distributing teach how to regulate the body and soul and to obtain the soul's salvation. They may be compared to a person sitting in a well, looking at the heavens or looking at the earth through a bamboo; do they not appear small? So what you see in these books externally, is not great.' After this, I explained to him minutely the doctrines of Jesus Christ and the wonderful righteousness of God. His heart submitted to what I said, and he exclaimed, 'I am nobody, and yet I am permitted to receive instruction which resembles the first sight of objects to one awaking from a dream, or the first dawn of consciousness: as one aroused from a state of inebriety, now, for the first time, do I learn that there is an end to the things of time, while the heavenly doctrines are eternal. Oh, that I might obtain salvation.' When I heard him speaking thus, I questioned him as to his former education, and found that at nineteen he had entered one of the first classical schools, but had not completed his course, and while telling me this, he changed color and smote on his breast. I too, sighed, and endeavored to comfort him, and gave him two books, and told him, when he went back, to counsel his friends and relations. He readily assented, and we parted.

"27. After worship, went to purchase some articles and returned to continue the Christian doctrines. In the afternoon read with Mr. Dean, and at seven, had worship with Mr. Shuck.

"28. After worship, went out to invite men to come to worship on the morrow; at half past 10 read with Mrs.

Dean, and wrote a letter; in the afternoon read over with Mr. Dean the scripture selections for the Sabbath exercise, and after dinner again went out to find Tié Chiú men, but did not succeed and returned home late.

"29. Sabbath. At 7 o'clock had worship with Mr. Shuck, and after breakfast went to the market to call a Tié Chiú man who kept a vegetable stall. He returned with me, though he had never before attended worship. I explained Rom. 16th chap., 15th and 16th verses; five other men present.

"Jan. 4, 1843. After breakfast and worship, went out to invite men to attend on the morrow. Took a boat, but found only one Tié Chiú junk, the men of which, however, gladly received me. In the evening went to see a man who kept a tea shop, to invite him to worship. He begged me not to trouble myself to call him, as he would come himself. He then offered me some fish, which I refused, but he persisted, and I at last accepted them, telling him that if he came to worship, I should rejoice, but that his presents gave me no pleasure.

"5. Sabbath. Went to the bazar chapel with Mr. Shuck, to have worship. After breakfast had worship with the Tié Chiú men; explained Matt. 10th chap., 37th verse to 39th; about six men present. During English worship, hearing that six junks had stopped here waiting for a fair wind in order to return home, I hastily went to invite them to come to worship. They did not understand me, but I explained to them some of the doctrines of Jesus Christ, at which they rejoiced, and returned with me. We found Mr. Dean had commenced worship, explaining Rom. 3d chap., 23d to 26th verses. After worship Mr. D. asked them if they had ever heard these doctrines before; they all said, no. They were about twenty in number. I asked them, if they returned this way to come again to worship, which they promised to do."

Visit to the main land—Chekchi.

Feb. 20. In company with Mr. Shuck and another gentleman, I started this morning for Kow Lun. This is a town of four or five thousand inhabitants, situated five or six miles north of Hongkong on the main land. After selecting a basket of books, and making provision for some refreshment, we took a boat and passed over the water—about a mile—to the main land, where we landed near a little hamlet.

We soon had several eager applicants for tracts, who were partially supplied, with the promise of more in case we had any left on our return. From this we passed over a piece of gently rising ground, leaving a small village on the right surrounded by trees, and came to a few houses clustered on the opposite side of this peninsula, when we were invited into the dwelling of an old man who offered us tea and received a book. Here we ascended a hill from which we saw the valley to the north highly cultivated, lined on one side by the waters of a small bay, and on the other by hills of granite, from which large quantities of stone are taken for building. These are split out of the solid rock of various length from two to twenty feet, and as regular as planks or hewn timber. The Chinese excel in this work, and large numbers are thus employed, particularly in this region, which furnishes much of the building material for surrounding places.

Descending into the valley, we passed along through cultivated fields—of sweet potatoes, wheat, etc.—and came to the village of Tu-ka-wan, where we found about four hundred people who spoke the Tié Chiú dialect. Here we were first surrounded by about fifty children, all, apparently, less than twelve years old. On finding them speak this dialect, I commenced by telling them what children of their age were in the habit of doing in America, and that many of them contributed of their money to send teachers to the children of other countries, to persuade them to love and obey the true God. They listened with silent attention, and when I proposed giving them books, they all surrounded me with extended hands and sparkling eyes, and were becoming clamorous, when it was proposed that they form a circle, to which they readily agreed: all behaved very orderly, and promised to take the books to their parents. By this time a large number of people had assembled, and listened attentively to an account of the compassion of the true God, who sent his Son to atone for the sins of the world and save men. Some sensible inquiries were made by persons present, and at the close they invited us into a temple near by, to partake of tea and cakes with them. The most entire cordiality and hospitality were manifested by all here and elsewhere, after finding themselves able to converse with us. We were rather surprised at

the apparent want of fear and mistrust on the part of individuals met in the fields, as well as at insulated houses by the wayside. At Kow Lun, where we terminated our walk, there are, perhaps, four or five thousand people, and the residence of a mandarin of some rank. Here we distributed the remainder of our books, and were fortunate to have but a few remaining at the time of entering the city, for the crowd became so great, that we found, after a few minutes, a great difficulty in moving back or forward. When it was seen that there were no more books, we were able to walk through the streets, all of which were very narrow; but it appeared a place of pretty active business. There is a fort and a few soldiers for the defence of the place.

Some of the ravines and groves of trees in the vicinity are very pretty. This valley, including the several villages, contains eight or ten thousand people, and whenever we went among them, we met with nothing but civility, and a disposition to listen to what we had to say.

25. Went this morning to Chekchú, taking a bearer and a bundle of books. Several persons recollected my former visit, and since that time several hundred Tié Chiú men from the coast have come in for trade. Many who never before heard a foreigner speak their language, listened with surprise to the strange doctrines from a stranger, in the language in which they were born. They followed us in a crowd, as we went from one place to another, simply to hear the new doctrine or to hear the stranger speak; for the books were left in another place and distributed afterwards. It was stated by a military officer present, that he had seen no class of the Chinese appear so interesting, and that they ought to have some one to labor among them. From the results of to-day, I am induced to go over soon and spend a number of days at Chekchú with the assistant.

Tavoy Mission.

EXTRACTS FROM MR. BENNETT'S JOURNAL.

During the month of January, Mr. B. visited several villages south of Tavoy, mostly situated on the river, or under the hills contiguous to it, preaching the gospel and distributing books and tracts. In one of these ex-

cursions the number of books distributed was 1376, or 136,620 pages, of which 640 books were portions of scripture, comprising 78,524 pages. "From this tour," Mr. B. remarks, "I feel persuaded, that if these villages could be visited frequently by the messengers of salvation, there would be some found to give glory to God, and churches of the living God might be planted among some of them. But weak as we are here, and full as our hands are of other work, it cannot be done by any of us in Tavoy, without neglecting other very important work. Who will come over and help us? Who is to take the place of those now in the field, when death lays us low in the grave? We look to the churches for aid; we long to be strengthened, we pray for aid from above, we wait, have waited, and will still wait; but, O Lord, how long shall we toil alone, and of the multitude of thy people upon the earth, there be none to come to our assistance?"

Jan., 1843. The first village visited was Shen Moke-te, near which is situated one of the most celebrated pagodas in all this region. The village is small, only ten or twelve houses, and the pagoda no great affair, though visited by pilgrims from a distance, because of its supposed sanctity, and the great merit attached to its worship. Found here several Shyans, who are on a pilgrimage to the shrines in the land. I have before found the people from the Shyan country in various places in these provinces and in Burmah. It seems they travel the country in parties of two, five, or more, sometimes making a stop at or near some supposed holy place, where they are employed in casting small brass bells for the pagodas, or brass images of Gaudama, in which they are very expert; thus paying their way in a pecuniary point of view, besides adding to their stock of merit. As some of the party can generally read Burmese books, we generally supply them. At this time our books were very well received. On returning to the landing, found a boat from Mergui, and gave books to some of the people.

Some of the islands in the Tavoy river having no fresh water on them, the occupants are under the necessity of crossing over to the main land to wells for water. Met a party of this kind on our way back to the boat, some of whom were anxious for books. One man said he had formerly received a book; but what was its title, or what the book was about, he could not tell;

all he seemed to know, was, it was one of Jesus Christ's printed books.

Early in the morning left the boat with two men, and as many books as we could well carry, and bent our way to San-wa, a village of ten houses, then to Shwa Pu-doung. On our way crossed a hill with a pagoda and kyoung on its summit. Here found a few priests, with some boys, and gave books to those who desired. Descending this hill, we crossed a stream over one of the longest and best wooden bridges I have ever yet met made by the natives.

On our way to the next village met two men, and on asking them if they would accept a book, one of them replied, "No, I know all about your books, I do not like them." Well, said I, why not, what is the matter with them, have you ever read them? "Yes," said he, "you say there is an eternal God, I do not believe there is. I wish to attain annihilation, my god is annihilated, and I wish to attain the same." But, said I, suppose you should, by and by, find yourself mistaken, and that annihilation *cannot* be attained by any one, what will you do? "But I shall; I do not believe your books, nor do I wish to. You and I are not alike; you are a white man, I am a brown man; you wear pantaloons, I wear a paso; we are not alike, and our religions are not alike; you go on your way to the village, and I will go my way. I do not wish to hear any words on this subject." The assistant who was with me, then commenced conversation with him, recommending to him to examine the subject, &c. He looked at him a moment, and then asked where he was born? The reply was, "In one of the cities near Ava." "You are a Burman, then?" "Yes." "Have you cast off your father and mother, the religion you were educated in, and when you die will have no one to make a funeral for you; and entered this man's religion?" Said the assistant, "Hear me a moment. I examined the religion of Gaudama and the religion of Christ; the former, I found, was not worthy of my belief, and the latter was;" and then proceeded to give some account of his religious experience, &c.

We now entered the village of Nyoung Seen, of near fifty houses, and commenced our visitation from house to house. Found some who had before received books, and who seemed glad to get others; but many of the

people at first pretended they could not read, and did not seem disposed to wish books. However, when handed a tract, very generally they would commence the reading of it. It seems some one has been so wise as to tell the people that if they read the books that tell of Jesus Christ the nats will be offended, and catch them! This is one way for the priests to keep the people in ignorance, that they may live upon the fruits of their superstition; and the people are far more afraid of the priests and nats, than they are of an eternal hell.

Crossed over the paddy fields to Mo-so-ken, a fishing village of twelve houses; and thence down the river, with the assistant and another man to carry books, by land, while the boat went down the river to the landing place of Ping-tau village. Visited the village of Ma-gye-shan, and from thence to the village of Ping-tau. The former village mostly consists of scattered houses along the road. As the most of these villagers were engaged plating danee leaves for covering houses, on the bank of the river, some miles distant, many of the houses were unoccupied. As we were nearly out of tracts, I directed my steps to the landing place, while the assistant went to the village of Ping-tau. When the assistant came, he said the head man of the village wished me to come and visit him, and preach the gospel to the people around him. In the afternoon, when the boat arrived, we took more books and went to the village. As several people had assembled at the head man's house, I addressed them on the goodness of God in sending his Son to die for men, and when I had done, was followed by the assistant. After which, many inquiries were made and books asked for. Gave the head man a New Testament and other books, and supplied the desires of the people. In the assembly was a very respectable appearing man from another village, who not only wished books for himself, but for others who lived near him. This reasonable request was complied with. Returning to the boat, we were called upon by some boatmen, who were soon to sail for Maulmain, and who desired books. Had a very satisfactory day thus far; many have heard the word, by the hearing of the ear, and more have received it in their hands, but how many of all the number will receive the truth in the love of it, we must leave for another day. We hope

and pray that the Lord will shed down his Holy Spirit upon his word;—for most of the books distributed to-day have been portions of the scriptures;—and thus save the souls, who have received it in their hands, and cause them to receive it in their hearts.

Germany.

EXTRACTS FROM A LETTER OF MR.
ONCKEN.

Renewal of persecution at Hamburg—Increase of the church.

The following letter was written at Lockstedt, under date of May 13, at which time Mr. O. was under sentence of a fine of 300 marks, or imprisonment for four weeks in the state prison, "for having administered the sacraments." From private communications of a later date, we learn that the sentence was carried into effect on the 15th. "My health was improving considerably," he writes from the prison May 18, "when on the 15th inst. I was conducted to my old quarters. How consoling to know that our every step is ordered by unerring wisdom, and our light afflictions are to work out for us an exceeding weight of glory. I am therefore happy and resigned, and await the Lord's will. Jesus is with us at all times and in all places, and we need no more. In his presence is fulness of joy, even when we are in prison."

In the same letter he adds: "My heart bleeds when I think on the conduct of my persecutors; if we weep, let it be for those who forbid us to preach Christ to perishing sinners. * * * * * Whilst weeping and praying over our enemies, we will look with holy contempt on every weapon formed against Zion. The arm of the Lord shall break them in pieces."

I stated in my last that my health had been so much impaired as to have unfitted me for the discharge of duties and privileges connected with the spread of the gospel. There was a slight improvement in the disordered part, but in Feb. I had a visit from three brethren, members of the church at Copenhagen, who remained at Hamburg upwards of a fortnight, during which I had many interviews with them of so unpleasant a nature, that my heart was filled with grief. This was attended with serious consequences, not only to my throat but to my health generally; and I felt in March and April so exceedingly weak, that I concluded it to

be duty to retire into the country, at such a distance from Hamburg that I can still direct the mission, whilst I am far enough away from seeing much company. I rejoice to add that though I have been only three weeks here, the purer air and as hard manual labor in the garden, &c., as I could perform, have been blessed to me, and I feel a considerable improvement. I long to return to the best of all employments,—of pointing sinners to the lamb of God, and comforting and establishing in the truth such as have already believed in Jesus.

We went on, since my last, without experiencing any opposition from the authorities until a few weeks ago, when I was summoned before the police, in consequence of two of our former members, who had been excluded on account of disorderly conduct. These two individuals wished to get married in Altona, but when the vicar found they were Baptists he refused to do so, unless they promised to have their children sprinkled and brought up as members of the Lutheran church. This minister professed a great deal of friendship for me and the above persons, and when he found that they would not come under the pledge alluded to, he promised to procure the permission of government from Schleswick, if they would only procure their certificate of baptism from me. When they applied to me for this, I stated it as my conviction that this document was only sought for to bring me into difficulties, and I refused to give it. However, I was so much troubled with them, and so fully did they believe the Lutheran minister's profession of friendship, that our deacons were induced to give their consent for the certificate. The provost, instead, I suppose, of sending it to Schleswick, sent it to the police in Hamburg, and, it appears, a false statement along with it, that I had married these persons. After a protocol had been taken of all these matters, I was permitted to go home. The affair has since been brought by Senator Binder, the chief magistrate, into the senate, and that body decided on the 3d of May, that I should pay 300 marks or be imprisoned for four weeks, for having administered the sacraments. This decision was published to me on the day when, a twelve-month ago, the fearful judgment commenced which laid a great part of our city waste. I stated to Senator B. that I had gone into the country for the benefit of my health,

and inquired if it was necessary to go directly to prison; on which he told me to come again on Wednesday, 15th May.

As I may be sent from the police office to prison, and thus prevented, for four weeks, from writing to you, I do so now. Our meetings have not as yet been interfered with, and it is possible that it may be an isolated measure, in consequence of having a written document in their hands, of my having transgressed their law. The same feeling, however, of bitter hatred to Christ and his people, which was evinced on former occasions, still exists; and we had but recently a proof of it, in the banishment of one of our brethren from the town for a twelve-month, on account of his having distributed tracts. Another brother was recently threatened with imprisonment and banishment if ever he was found again distributing tracts, and a third was sentenced to pay five dollars for the same offence.

In the midst of all this we see much good effected, and we had the last Lord's-day the most numerous addition we have ever had to rejoice in. Twelve dear brethren and sisters were admitted; and since then a young man from the frontiers of Austria has been baptized, and another convert from near Königsberg has just arrived to join us. We see the work of the Lord prospering. Sinners are snatched from the eternal pit, and Christ rejoices in seeing the travail of his soul. Our little trials are therefore to be considered as light indeed, when along with the extension of the blessed Redeemer's cause we can believe that even our own best interests are only advanced when earth and hell are doing their worst. We need, however, the prayers of God's saints, that in all things we may prove ourselves to be servants of the living God; and I commend myself and the cause generally to your fervent supplications at a throne of grace, and that of our dear American brethren generally.

The faith and patience of our beloved brother exhibited in these extracts, were forthwith honored. By a letter from a friend in England, we are informed that Mr. Oncken having applied to have his imprisonment deferred on account of the state of his health, and stating that he had cherished no feelings of hostility towards the "powers that be," but had honored and obeyed the government in every thing pertaining to this life, the matter was again brought before the Senate, and on the 19th of May he was summoned to the

town hall and informed that he was free. "Our brother desired, on leaving the prison, that his liberation might not involve conditions that would ensnare and embarrass him, and to use his own language, he says, 'My temporal deliverance was such a one as I need in Christ for my soul, *unconditional and free.*'"

Persecution in Hanover, Oldenburg, Jever, &c.

The church near the Hartz mountains, with which Mr. Sander is connected, mentioned below, contains about thirty members; and "at several other places in Hanover light is breaking forth."

Our dear brother in Hanover, and in different parts of Oldenburg, are called to endure a severe trial. Br. Sander wrote a few days ago, that his mother has just left the prison, and that he should now be taken to it. Confisca-

tion of goods and imprisonment are the order of the day. Not the smallest number of persons are permitted to meet together for the worship of God. The little band at Othfreesen, Salzgeter, and Goslar, are, however, still maintaining their ground. At Jever, in the grand duchy of Oldenburg, things begin to wear a threatening aspect. The consistory of that place has prohibited every religious meeting, the distribution of tracts, in fact every effort for the spread of the gospel, and has called on the civil power to enforce their decision. I commend these dear persecuted saints to the prayers of our brethren.

I rejoice to add, we are of good courage. We serve a good cause, and a Master who will, at all events, give us the victory through faith in his name.

Miscellany.

MONTHLY CONCERT MAP.

The following letter from the author of the Monthly Concert Map, written at the request of the editor, will be found worthy of the attention of such as are interested in the geography of those countries where our missionaries are laboring.

Boston, July 15, 1843.

Rev. and dear Sir,

The new map of Burmah, Siam, and their vicinity, in which you have shown a deep interest, is now before the public. I have succeeded in getting it printed, by lithography, on cotton cloth. This somewhat reduces the expense; but the principal advantage is, that it may be folded and sent anywhere, like any piece of goods, without injury. If it becomes wrinkled by folding, a warm flat iron applied to the back, will prove an effectual remedy. The map should not be wet before ironing, especially if painted; as the water will dissolve the colors.

The map includes all the countries from Calcutta, on the west, to Bangkok, or rather, to Bangpakong, about fifty miles beyond Bangkok, on the east: and from the southern point of Tenasserim to the northern boundary of Assam. Of course,

it includes nearly all of Bengal, and some other parts of Hindostan, Bhotan, Assam, Munipore, the British provinces of Chittagong, Arracan and Tenasserim, the whole of the Burman Empire, a part of Thibet, all parts of Siam in which missions can be established for a long time to come, and nearly all of Yunnan and a part of Sutchuen, in China. It gives the places of forty-four missionary stations and out-stations of the American Baptist Board. On the colored maps, eighteen of these are designated by a broad red circle drawn around each of them, so that their position can be seen at a distance by lamp light. It gives, also, the situation of many other places, where there are missions of the English Baptist and other societies. To have included other missions of any importance, the map must have been made much larger, and, therefore, so expensive as to prevent its general circulation.

I believe you will find this at least as correct as any other map of that region. Much of the geography of that part of the world, you are aware, is very imperfectly understood, and not a little of it rests upon mere conjecture. I have brought together

the best authorities within my reach, followed them where they appeared worthy of confidence, and reconciled them as well as I could where they contradicted each other. On this point, it may be well to particularize.

Of Hindostan, the geography is tolerably well understood. In that part and Bhotan, I have followed the fine English map, in Crawford's Embassy to the Court of Ava.

Assam was first drawn from the same map; but proving very defective in some points, and incorrect in others, was almost wholly reconstructed from a map published in the Calcutta Asiatic Journal, compared with the splendid maps published from actual survey, by the British government in India. The boundary is from Tassin's Map of India, and is substantially the same given in all others which give a boundary. It should be known, however, that the boundary of Assam has been ascertained by actual exploration, only at a very few points, and may prove to be very different from the present supposition.

Arracan, also, was first laid down from Crawford's map, and was also found to be very incorrect. It was, therefore, reconstructed from a very neat map in the Calcutta Directory. The location of Megez-zin and Bombee was ascertained from the description of the Baptist missionaries. They also are the authority for the position of Chetza's village, and, to a considerable extent, for the course of the river Koladan, none of which, except for a short distance above Akyab, was found correctly drawn on any map.

Burmah, from about latitude 24° southward, is from the same map, with but little alteration. That delineation of the Irrawaddy, below Ava, and of the great delta at its mouth, appears to be remarkably correct, and has been copied by all good publications since it appeared. The same may be said of the Setang river, for some distance from its mouth; but the delineation of its head waters, and its connexion with the Irrawaddy, need confirmation. The northern parts of Burmah are

from a map sent home, I think, by Mr. Kincaid, in manuscript, and published in the History of American Missions.

The course of the Salwen, from the Chinese boundary to latitude 19° , or thereabouts, is, so far as I can learn, wholly conjectural. We may infer, from what is known of the rivers and mountains of each side, that its bed must be somewhere in that region, and it is drawn accordingly on all maps. As the valley through which it flows must be rather narrow, it can have no very great bends; yet we cannot suppose that it flows several hundred miles among the mountains, without often winding round their bases.

The Tenasserim province is laid down from an English map, sent home by the Baptist missionaries. It seems to be a very excellent map, except that the latitude and longitude are marked on it very carelessly and inaccurately; in consequence of which, there may be an error of three or four miles in the longitude of the southern point of the province. This error, if it exists, does not affect the general accuracy of the map.

The delineation of Siam has been derived from several sources. The gulf was first laid down from Norrie's chart, which is now principally used by navigators, and which agrees with the table of latitudes and longitudes in Bowditch's Navigator. The coast of the head of the gulf was then corrected, and the lower part of the rivers flowing into it laid down, from sketches and descriptions furnished by American missionaries. The interior is mostly derived from the large map of Dr. Richardson, who, a few years since, went on an embassy from Maulmain, up the Attaran and down the Maklong to Rapri, and thence to Bangkok; whence he ascended the Meinam to Zimmay, and returned across the mountains to Maulmain. His journal of his route as far as Zimmay, was published in the Calcutta Asiatic Journal, and is very well written, except that it seldom states the point of compass towards which he travelled. From Camboorie, he wished to proceed by a direct route to

Bangkok, while the Siamese local magistrates wished to take him round by Maklong, by water, lest he should gain a knowledge of the country; and they actually led him to Rapri, before he suspected that he was out of his intended course. From Rapri to Bangkok, his route is not clearly described, and, probably, was not clearly understood by himself. At Bangkok, he found that an eclipse of one of Jupiter's satellites had been observed, for the purpose of ascertaining the longitude, by the prince T. Momfanoi, better known as Chow Fa Noi, the second legitimate son of the late king, who, the doctor says, "is considered a very good observer." Probably he is, for he is a man of superior talents, whose zealous pursuit of knowledge promises to be of great utility to his country. But, at that time, there was not a man in Siam who knew how to clean and regulate a common watch. The prince himself was the first to acquire that art, some time after Dr. Richardson's visit. His knowledge of the science of navigation, too, has mostly been acquired since that time. It is not disrespectful to His Royal Highness, therefore, to conjecture that his chronometer may have been about a minute too slow, as it must have been according to all other authorities. Dr. Richardson, however, whose duty it was to gain friends at the court of Siam, assumed it as correct; and from this error, and from his mystification on the road, has made this part of his map a scene of perfect confusion, inconsistent with his journal, and with all known facts. His delineation of other parts of his route appears worthy of confidence, and has been followed.

Not long after this expedition of Dr. Richardson, Lieut. McLeod went from Maulmain to the region of Zimmay, thence north to Kiang Tung, and thence eastwardly to Kiang Hung, on the Meikong or Cambodia river. His journal was published, with a small map, not very carefully drawn, and like Dr. Richardson's, incapable of being reconciled with his journal. Dr. Richardson accompanied him a

small part of the way, and then struck off, by Ban-ong, where he crossed the Salwen, and by Monay to Ava. The country between their routes, I believe, is entirely unexplored. The discoveries of Lieut. McLeod show conclusively, that the Meinam cannot be such an immensely long river as has often been represented. Its northernmost source must be considerably to the southward of Kiang Tung.

In respect to the southwestern part of China, I have followed the large maps of the provinces of Yunnan and Su Chuen, made by the Jesuits, by order of the emperor Kang Hi, in 1714 and 1715; but, as they professed to determine the longitude of places by triangles, and as, with their means, the triangulation of all China in so short a time as they accomplished it, could not be very perfect, I have not felt bound to copy their longitudes minutely, though I have made no very considerable change. I have assumed that the position of Santa is correctly given on modern maps, and have adapted the position of other places to its longitude.

The Meikong river, you are aware, is made by most authors to have a course of many hundred miles in Thibet, before it enters China, and as dividing, about latitude 27° , into two branches, which, after flowing some 200 miles through a very mountainous country, unite again a little below latitude 25° . The same distant northwestern source is also ascribed to the Salwen, the Irrawaddy, and the Kyenduen. I am fully persuaded that this story is true of none of them. The Kyenduen, it is now well known, rises in the region about the great Hukong valley. From the explored tributaries of the Brahmaputra to those of the Yang-tze-kiang, is not more than 150 miles,—far too narrow for the valleys of three immense rivers. Doubtless, those tributaries, fully explored, would be found to drain the whole interspace, and the Irrawaddy, the Salwen, and the Meikong have their source in the mountains which bound Thibet on the south. According to Lieut. McLeod's description, too, the Meikong at Kiang Hung, is not

much larger than the Connecticut at Dartmouth College. It cannot, therefore, require a previous course of more than about 350 miles, which I have given it. The streams which enter the Meikong at and below Kiang Hung, are taken, with a slight change in their direction, from Lieut. McLeod's map.

The subject of boundaries is a difficult one. In Europe and the civilized parts of America, the boundaries of different governments are fixed with all the accuracy of scientific surveying. We insensibly form a habit of requiring the same definiteness of boundary in all parts of the world. Geographers usually comply with this demand in constructing maps, and thereby deceive their readers about as often as they instruct them. I have laid down the boundary of China according to the Jesuits' maps, already mentioned. It appears, however, from Lieut. McLeod's statements, that Kiang Hung and its vicinity is not, in the fullest sense, a part of China, but a distinct state, existing at the mercy and almost wholly under the control of China, and yet not wholly free from Burmese dictation. At Kiang Tung, Burmese influence decidedly predominates, and tribute is paid to the court of Ava; though Siam claims the country, as a part of Laos, and the Salwen is commonly regarded as the eastern boundary of Burmah. Laos has commonly been called a kingdom, but with very doubtful propriety. It is filled with little Chan, Shan, or Shyan states, each under its own chief, who makes the best bargain he can with some neighboring monarch, to whom he pays tribute, and by whom his authority is supported. Formerly, the whole, or a greater part of them, seem to have been in some degree of subjection to one high chief, who was dependent on the empire of Annam, or Cochin China; but a few years since, the Siamese made him a prisoner and carried him to Bangkok; since which the various petty states, having no common head, have nearly all fallen under the control of Siam. These Shan states, instead of being confined to what is called the Laos country,

are scattered far to the northwest, even beyond the Irrawaddy, and, probably, many of them exist in Yunnan; every where having governments of their own, but tributary to some of the greater powers around them.

In the British possessions, definite boundaries are expected of course; but, to a great extent, that expectation must be disappointed. India consists of numerous states and provinces, subject in various degrees to British influence. In some, the government is, in fact and in form, thoroughly British. In others, the form of the native government is preserved, but its officers are wholly under the direction of British authorities. In others, only the foreign relations are given up to British direction, while the internal administration is still retained by the native princes. In short, India stands in all possible degrees of subjection, from the greatest to the least, to British rule; so that no definite line can be drawn between what is British and what is not. There is another difficulty. Assam is clearly British; but its boundaries have been ascertained only at a few points, and, in general, are only supposed to run along the yet unexplored summits of certain hills, and the like; and so of several other provinces. In this state of the case, I have given the boundary as laid down on the best British maps. The boundary of Tenasserim is tolerably definite and well known.

Having fixed the limits of the several countries to the east and west, what remains in the middle must, of course, be considered as the Burman Empire. To represent it truly by coloring, however, some color, say yellow, should be laid on bright and strong around Ava, and along the valley of the Irrawaddy below, and for some distance above; and that color should fade away as you recede from the centre, till it wholly disappears, or till it mingles with the color of the next great empire, as with the red of China, forming an orange tint over the states that pay tribute both to Burmah and to China. Such a system of coloring would be very difficult,

—perhaps impracticable,—to devise and execute ; but if successfully carried out, would be a valuable improvement.

The arrangement of colors, on a map for evening use, is a matter of some difficulty ; as there are but few colors which show well by lamp light. In arranging them for this map, the most important object was, to use no red near any of the missionary stations, lest it should diminish their prominence. Next, it was desirable to give the same color to all the British possessions. All else was a mere matter of taste or convenience.

For public use in the evening, the map may be mounted in the usual way, or tacked at the edges to a light rectangular frame, and suspended against the wall in the rear of the speaker ; the lamps being placed so as to throw a strong light on its surface, yet not directly between it and the eyes of the audience. A black rod, long enough to touch any part of the map

conveniently, completes the apparatus. Information concerning the races of men who inhabit these countries, and the missionary operations among them, may be found in various works on geography and missions, and especially in your Magazine and the Annual Reports of your Board. Having these distinctly in mind, and the map suspended in sight of the audience, any man's common sense will teach him how to make a profitable use of them. Particular directions, however, if needed, may be found in a tract on the Use of Maps at the Monthly Concert, published by the American Board of Commissioners for Foreign Missions ; also, in the Key to the Map of Western Asia, and the Companion to the Missionary Map of the World. Hoping that these contributions to the cause of missions may not be fruitless, I remain,

Very truly yours,

THE AUTHOR.

Other Societies.

South Africa.

(Continued.)

LONDON MISSIONARY SOCIETY.

This Society commenced missionary labor in South Africa in 1799. The progress of the work is a delightful exhibition of the efficacy of the gospel, and a powerful argument in favor of missions.

Cape Town : John Philip, D.D., *Superint.* of the Society's missions in South Africa, M. Vogelgezang, H. Calderwood. Mr. Calderwood has been occupying the place of Dr. Philip during his absence on visits to the several stations—communicants, colored, 85—scholars, colored, 475.

The Rev. Dr. Philip left Cape Town for the interior, proposing to visit the stations within the colony and Caffreland ; and, if practicable, to extend his journey to the stations north of the Orange River.

Mr. Vogelgezang continues actively employed among the colored classes in Cape Town. His congregation numbers 400.

Many of these are distinguished for intelligence and piety, and promise to become efficient fellow-helps in the work of the gospel. He has succeeded in forming an Auxiliary Missionary Society among his people.

Paarl : 85 miles N.E. of Cape Town—1819—George Barker—contributions to the Parent Society, 60l.

The attendance on the preaching of the gospel has greatly increased, so that the place of worship is now quite inadequate to the accommodation required. On the Sabbath morning, more than one hundred persons are compelled, for want of room in the chapel, to remain outside. The erection of another place of worship, sufficiently ample, is obviously demanded ; and would immediately be carried into effect, could funds be obtained to meet the expense. The congregation has raised more than 50l.

The out-posts of the station are every year growing in importance, and exhibiting augmented claims on the time and attention of the missionary. The congregations amount to about 800 persons, whose

awakened minds and earnest desire for religious instruction, demand the unceasing exercise of both his mental and bodily energies. Mr. Barker preaches six or seven times a week, and still finds that there is room for augmented exertion.

Tulbagh: 75 miles N.E. of Cape Town—Arie Vos—communicants, 20—scholars, 180.

Amid the infirmities of advanced age, our devoted br. Vos continues to minister the word of life to an affectionate and exemplary flock. Two individuals have been added to the church. The work of education among the young proceeds in an encouraging manner.

Klaus Vooks River: in the district of Zwelendani—1837—Cornelius Kramer.

The ministrations of Mr. Kramer, both among the native and European population, have been continued under circumstances of much mercy to himself, and of encouragement in relation to the people of his charge. The increasing infirmities of age have obliged him to contract his labors within a narrower sphere than formerly ; but, to the extent of his ability, he ceases not to hold forth the word of life.

Caledon: 120 miles E. of Cape Town—1811; renewed 1827—Henry Helm: Dan. J. Helm, *As.*—communicants, 123—schools, 2; scholars, 325—contributions to the Parent Society, 115*l.*

The preaching of the gospel has been diligently and largely attended ; and not only by our people, but by strangers. A concern for their salvation was manifested by a number of our people, and fifteen were converted and baptized. Again, in the beginning of September, two young men were awakened to a sense of their guilt and danger ; and several others began to ask what they must do to be saved. This continued till about the middle of October ; when, through the grace of God, an extensive revival took place. It appears to me an answer to our prayers for the outpouring of the Holy Spirit, which we have often fervently implored.

The seasonable visit of Dr. Philip, Mr. Bruce, Mr. Williams of Hankey, and Mr. Calderwood, who stayed with us several days, was, also, very probably, made instrumental in bringing it to pass. Previous to this revival, our church members were not destitute of spiritual life, and their moral conduct was good ; but in the present season of refreshing they are, blessed be God ! all life and activity.

This station presents a most gratifying spectacle. In 1823, few of the people had any covering, except the filthy sheep-skin kaross : their huts were most wretched : they were given to drunkenness and its kindred vices ; and the ground lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighboring Boors. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children are decently clothed. Instead of a few wretched huts, we have now a rising and regular village ; and the valley is now laid out in gardens. Last year, the walls of forty houses were raised beam-high, and fifteen of them have been covered in and are now inhabited.

In 1839, the Institution was favored with a remarkable awakening : at first small ; but it continued, till men, women, and children became anxious about their salvation. Between 80 and 90 have been added to the church ; and a great moral reformation has taken place upon all the people of the Institution. The members of the church walk worthily of their profession ; their general character is marked by humility ; their views are simple and scriptural ; there is much spirituality of mind among them ; they are strongly inclined to converse about the things of God ; while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

Pacaltsdorp: 245 miles E. of Cape Town—1814—Wm. Anderson—communicants, 75—schools, 2 ; day scholars, 235—contributions to the Parent Society, promised, 109*l.*

I have baptized this year eight men, five women, and fourteen children ; and persons now come to me daily to converse about the things of eternity and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labors of his poor aged servant.

Some gentlemen, who saw Pacaltsdorp for the first time two Sabbaths ago, expressed their astonishment at the decent and respectable appearance of the congregation. I did not see one in the whole audience who was not decently dressed : the marks of a semi-barbarous state are no longer to be seen in the place of worship. Last Sabbath morning I preached, and I never recollect having a more attentive audience. I met, perhaps, nearly 200 people at the morning prayer meeting, held at sunrise.

Dysalsdorp formerly called *Dysal's Kraal*, 45 miles N. of Pacaltsdorp—1838—John Melvill—communicants, 30—schools, 4: scholars, 111—Contributions to the Parent Society, 85*l*.

The Lord has vouchsafed his blessing during the past year in such a measure as to cheer our hearts and strengthen our hands in prosecuting his holy work. The whole number of persons who receive spiritual instruction is at least 650; but as they reside dispersed among the farmers, and some at a distance of thirty miles from the station, only about a third of its number attend the preaching of the gospel on the Sabbath. The conduct of those united in church fellowship gives me great pleasure and satisfaction: some of them are truly zealous and useful.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The different points from which the people collect for public worship may embrace a circuit of 200 miles; and many are two or three days upon the road. The congregation averages from 200 to 300; and not fewer than from 700 to 800 are brought under the direct influence of the gospel.

Many of the people arrive on Saturday night: we had upwards of 250 at worship last Saturday evening. During the school exercises, I counted 120 out of doors conning over their lessons, and 70 young people in the infant school, who could not get into the place of worship.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a bible class of 29; that there is another class of upwards of 20 reading tracts; and that many of them are reading in the small lesson-books.

Hankey: near Chamtoos River—1825—Edward Williams, W. Philip, E. Solomon: W. Kelly, *As.*; James Clark, *Artisan*.—The usual report has not been received.—Contributions promised to the Parent Society, 150*l*.

On my arrival, Mrs. Solomon was so ill, that her recovery was doubtful. The people seemed to feel as if Mrs. Solomon had been a near relation; and their frequent meetings for prayer on her account afforded a favorable estimate of their piety. The Directors are not ignorant of the diffi-

culties we have had with this station. Two missionary brethren were both obliged to leave it. The place is nothing without water to irrigate the ground; and after the people had been at immense labor and expense, their aqueduct and troughs, forming part of a watercourse five miles in length, were completely washed away. The work was a second time destroyed in a similar manner; and their spiritual concerns were not in a better condition than their temporal affairs. Ground was obtained from government, on the other side of the river; and, by very great labor, much of the bush has been removed, and the water has been led over it.

Bethelsdorp: 450 miles E. of Cape Town—1802—James Kitchingman—communicants, 150—schools, 2: scholars, 115—contributions to the Parent Society nearly 70*l*.

The public religious services are all well attended; and a spirit of Christian love appears to pervade the people. By the blessing of God on the labors of Mr. Kitchingman, twenty members have been added to the church.

While reflecting on what had passed during the evening, a deputation was introduced to me. After a short address, they concluded by stating, that they had been deputed to request me to continue over Sabbath among them that we might join in commemorating the death of Christ together, from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

At the conclusion of the missionary meeting, a poor widow came forward, and requested her name to be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that it was more than she could afford, she replied, Nothing that she was able to give could bear any comparison with the value of the gospel.

Port Elizabeth: Out-station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*—communicants, 162—scholars 211—contributions promised to the Parent Society, 70*l*. The Fingoes have contributed more than 9*l*.

Mr. Robson has been graciously assisted and abundantly blessed in his labors during the past year. The stated services have been maintained without interruption. Mr. Passmore continues to devote his earnest attention to the Fingoo population. A new place of worship, intended for their accommodation, was opened in September last; since which time the congregation has

greatly increased. A few among them afford evidence of change of heart, and others are earnestly inquiring after the truth.

Uitenhage: Out-station to Bethelsdorp, 20 miles N. W. of Port Elizabeth—J. G. Messer, Wm. Elliott. Mrs. Messer departed this life on the 30th of April—communicants, 298.

When a Fingoo professes the Christian religion, he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoo character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are thus left without the salutary influence of a Christian leaven among them.

Some months ago I went a journey of about 160 miles up the Elephants' river, in the district of George, to see my two daughters. I availed myself of the opportunity to preach the word of God; and am happy to say that the colored people showed themselves very willing to listen. On the Sabbath I had above 100 hearers: some of them appeared anxious to pay attention, and the tear of joy or of sorrow trickled down their sable cheeks.

Theopolis: 550 miles E. of Cape Town: Christopher Sass, R. B. Taylor: Thomas Edwards, Thomas Merrington, *As.*—communicants, 52—schools, 3: scholars, 143.

Although there has not been such a general revival among us as at other stations, we are not without a measure of the same encouragement. By this we are cheered, and led to look for a brighter day. We have received an addition of eleven members to our church, with all of whom there is much reason to be satisfied. One of these is a Hottentot, two are Basutoos, one a Mantatee, and the rest are Fingoes. We rejoice greatly at witnessing the power of the gospel on the hearts of those lately benighted heathen. By a consistent walk—by a meek and lowly deportment—by constant attendance on the means of grace and instruction, they adorn their profession. Brought to abhor their heathenish and immoral customs, they pity their fellow-countrymen and desire that they may become partakers of the same grace which has been conferred on themselves.

Grahamstown: in Albany district—John Locke: N. Smith, *As.*—communicants, 110—scholars, 105.

Graaf Reinet: A. Van Lingen—congregation, 300 to 400—communicants, 95.

The blessing of God has been abundantly vouchsafed on the labors of the venerable missionary at this station; and his people have evinced their increasing piety and love to the Savior. In September, a meeting of the Auxiliary was held; and the subscriptions for the first three months were found to amount to eighty-eight rix dollars.

The various stated services, as formerly reported, have been all sustained; and the kingdom of our Lord is extending through the district.

Kat River—1829—James Read, James Read, jun.—communicants, 700—scholars at 17 schools, according to the report last received, 1012—contributions to the Parent Society, 150*l*.

There has not been so much religious excitement as was visible the year before, but the work of the Lord has been gradually extending. The seed of the word, sown by the native teachers and others, has been watered with the Holy Ghost: the blade has appeared, the ear, and the full corn in the ear. During the year, upward of 200 souls have been added to the church, including Hottentots' Gona Hottentots, Caffrees, Fingoso, Mantatees, Tambookies, Bushmen, and liberated apprentices. Some of our converted Fingoes are going to Tambookie-land, to make known the Savior. Singella, the native teacher, has been out among the Amapondas, going from kraal to kraal, and preaching Jesus. The barbarous people received him with kindness, and heard him gladly.

We have not been able, as yet, to send the gospel to the newly-proposed station called Hackney. The three Chiefs have been here repeatedly, and are most earnest for a missionary. Neither have we been able to meet the urgent appeals of the Amapondas, who are come to reside close to the Bushman stations.

About sun-rise, January 2, the people assembled for prayer. On the slope on which Philipton stands I counted thirteen waggons, and the ground was covered with groups. At the close of the morning service, fourteen people were baptized and admitted to the church. After a short interval, we celebrated the Lord's supper. Of nearly 700 members, there were about 500 present. There we beheld Hottentots, Bechuanas, Fingoes, Caffres, Bushmen, commemorating the love of the Father in giving his Son to die for a perishing world. On the following day was held the anniversary of the Auxiliary Missionary Society. The attendance was good: a great seriousness rested upon the minds of the

people. One poor Fingoo said, "Money is wanted, and it must be forthcoming; and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the gospel among you." "The gospel," said another, "is my wealth, my honor, my health, my life, my all, and we must hold it fast."

At this station there are several hundred Fingoes, a tribe formerly in a state of slavery to the Caffrees, by whom they were called dogs, and treated with contempt and cruelty.

In 1838 I saw them for the first time; and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the Hottentots; but many of them have since been converted, have clothed themselves after the European manner, and are members of the church.

Cradock—1839—John Monro—communicants, 19—scholars, 120.

At the commencement of 1841, several of the people began to inquire anxiously respecting the way of salvation: this being pointed out to them, they felt encouraged to walk in it; and, with only one exception, they have continued their course without wavering. Some of them have made good progress in the knowledge of divine truth. Meetings for prayer, reading the scriptures, and spiritual conversation, are regularly held.

Divine grace makes no distinction in color. Two persons, formerly in bondage to white men, are now about to receive the right hand of Christian fellowship; and at the same time a free-born Briton will be

numbered among the professed followers of the Lamb.

Long Kloof—1840—T. S. Hood, .As.—contributions to the Parent Society, 74l. 7s.

Mr. Hood enjoys the countenance and coöperation of several influential persons in the neighborhood, to whom, under the divine blessing, he is considerably indebted for the success which has hitherto attended his exertions. He devotes a portion of his time to itinerant labors; and finds that this form of exertion is likely to be productive of the happiest effects.

It is a pleasing fact connected with our public services, that many of the farmers and their families are in the habit of mixing with the colored people. If we succeed in erecting the chapel now in contemplation, many more, at present excluded for want of accommodation, will be induced to attend.

Colesberg—1840—Theophilus Atkinson.

Mr. Atkinson has succeeded in establishing several schools, and has found them of great utility in subservience to the preaching of the gospel.

Many of the Bechuanas have recently removed to the north of the Orange River, in consequence of not being allowed to graze their cattle in the vicinity of the village. This has considerably lessened my Bechuana congregation; and has deprived me of six more of the candidates for church-fellowship, making ten altogether who have removed to other parts of the country. But there is an increased attendance on the preaching of the gospel among the other classes of my people.—*Miss. Reg. of Ch. Miss. Soc. (Eng.)*

American Baptist Board of Foreign Missions.

Recent Intelligence.

TONAWANDAS, &c., N. Y.—A good degree of religious interest has existed the past year at Tonawanda. Nine adult Indians have been baptized since October, and others, including two of the family of the superintendent, have professed faith in Christ. Meetings have been well attended and good attention given to the preaching of the word. The school averaged till spring its usual number of forty pupils; the Tuscarora children, about twelve in number, were then withdrawn on account of the state of the funds. The church at Tuscarora, under the care of the native preacher, James Cusick, has been blessed

with a revival, and sixteen have been baptized and five restored, making the whole number forty-six.

The settlements are now agitated with the subject of removal, which is expected to take place immediately. A part of the Indians will go to the Cattaraugus and Alleghany reservations in N. York, others to the neighborhood of the river Thames, in Upper Canada, and others still, it is said, including Senecas, Oneidas, and others of the Six Nations, from 600 to 800, will remove westward of the Mississippi, to the lands on Neosho river, north of the Cherokees, and about eighty miles S.W. of Shawanoe.

OTTAWAS IN MICHIGAN.—This station, under the care of Rev. Mr. Slater, continues in a prosperous state, and especially within a few weeks has exhibited an interesting state of religious inquiry. Three Indians were baptized at Richland on the 9th ult., and two others are waiting for the rite. Some eight or ten, including several young men, have expressed unwonted solicitude for their own conversion.

SHAWANOË MISSION.—Among the Delawares, who belong to this mission, the prospects of the church have been gradually improving since the opening of spring. Two young men were baptized on profession of faith in Christ early in May, and two others were about to apply to the church for examination. The school at Shawanoë, which had been partially disbanded, has been revived; and there was a gratifying degree of seriousness pervading it in May. One of the scholars professed to have obtained an interest in Christ, and another appeared to be inquiring after the way of life.

CHEROKEES.—The schools under the care of Mr. Frye and Miss Hibbard, are highly prosperous. The latter has charge of the female seminary, which contained thirty pupils in May, with the prospect of a speedy enlargement. A new brick school-house was to be completed in the course of the summer, and arrangements made for the accommodation of an increased number of boarders. Both schools enjoy the advantages of stated religious meetings on the Sabbath and during the week; and are also organized into a Sabbath school.

"The school taught by Miss Hibbard," says Mr. Jones, "is likely to assume a much higher grade than we anticipated at so early a stage of its operations. The young ladies who attend, are, many of them, from the first families in the nation, and will, probably, be the framers of the characters of the leading men of the next generation." The school in charge of Miss Morse, is at Delaware, about thirty-miles distant, in a population exclusively Indian, and is also "doing well."

CREEKS.—The Creeks on the south side of the Arkansas were visited a second time by Rev. E. Tucker, formerly a U. S. school-teacher in connexion with this Board, about the first of June; and such as were approved were organized into a church of 117 members, of whom Mr. T. had baptized on this and a previous occasion, ninety-five. About two-thirds of the church were "native Creeks." Mr. Tucker also baptized James Perryman,

formerly an interpreter and licensed preacher in the Methodist connexion, and of "good report;" and, subsequently, by request of the church, ordained him to the work of the ministry. From sixty to seventy, it was stated, were awaiting Mr. Perryman's return, in order to be baptized. At the close of these interesting services, the ordinance of the Supper was administered to about 200 communicants, principally Creeks. Of the sixty-three last baptized, twenty-nine were males. "Mr. Perryman and the church are pledged to be under the direction of the Board's missionaries, and to pay at least one dollar a year per member for their support, that the Board may send some. The Creeks in particular say that they have confidence in the negro and Creek exhorters, and believe they will do the best they can, but they are very desirous that a white missionary may come and reside among them. * * * I have but little doubt, that after two years the churches would be able to support two missionaries without any help from the Board."

TUSCARORAS.—This remnant of a tribe, one of the confederated Six Nations, located in western New York, near the Falls of Niagara, though greatly diminished by emigration to the Grand River, Canada, are still enjoying tokens of the divine favor. Elder James Cusick, an Indian brother, who has been for several years eminently useful among them, in his quarterly report to the New York Baptist State Convention, after having mentioned the restoration of five backsliders to the fellowship of the church, and the hopeful conversion and baptism of sixteen others, thus notices one of the subjects, a boy of *eight years old*,—"He began to preach to his mother, and sisters, and brothers. He says to his mother, 'O my mother! my mother! why, you often come to meetings, and you have not embraced the gospel. I will not keep silence, I must urge upon you to repent and believe on the Lord Jesus Christ!'" "This same boy," adds br. Cusick, "when he goes to meeting, while in the way, if he finds boys, he talk to them about religion; by this boy one of my arm is staid up until the Lord prevail over them."

GERMANY.—Of the churches in Hamburg and vicinity interesting statements will be found at pp. 209-11 of this number. At Berlin the number of baptisms had amounted to seventy prior to June 1, and others were waiting for baptism who had been approved by the church. Present number of members, fifty-four. Further particulars will appear in our next number.

GREECE.—The school at Corfu continues in successful operation. In the Sabbath school connected with it, Mrs. Dickson is assisted by several Baptist brethren belonging to the British regiment stationed at Corfu, one of whom has a class of twenty promising boys under his care. The few who have become interested at Potamo, remain as heretofore.

Mr. and Mrs. Buel are still at Malta; as the present excitable state of public feeling on political subjects, in Greece Proper, renders their removal thither, in the opinion both of Apostolos and Mr. Buel, unadvisable for the present. The occasion of this, is the protracted refusal of King Otho to grant the people a constitution, and, probably, will not be of long continuance.

The spirit of Apostolos's letter is of the same gratifying character which he has long exhibited. Mr. B. speaks also in the most commendatory terms of the humility and consistency of John, one of those lately baptized. The other illustrates, in some degree, the indispensableness of a missionary's presence to instruct and watch over such as have been but recently recovered from their evil ways. All concur in one united cry for *speedy help*.

The health of Mr. Love has been, on the whole, improved since his arrival in this country, and he expects to be able to return to Greece in the course of the autumn, in company with the newly appointed missionaries. For a few weeks past he has been residing at Saratoga Springs. There has been recently a recurrence of his disease, but the attack was comparatively light, and unattended with its more aggravated symptoms.

MAULMAIN.—Our latest intelligence from Burniah is April 10, by the overland mail, in the unusually short space of *twelve weeks*. The missionaries at Maulmain were in usual health, except that Mr. Judson had had a slight attack of his old complaint. Five soldiers of H. M. 84th Regiment, stationed at Maulmain, were baptized by Mr. Stevens April 9. Also in the month of March nine Karens at Don Yan. "At the commencement of the year, several weeks had been spent in supplication to God by the church for the influences of his Holy Spirit, and now there seems to be a sign that He is graciously drawing near."

MERGUI.—Mr. and Mrs. Brayton left this station early in the year, on account of the long continued sickness of Mrs. B., and were at Calcutta May 3, on their way to this country. Mr. Ingalls had lately been to Kabin, and was expecting to visit Ulah in March or

April, the village located by Mr. B. The cholera had made fearful ravages, and many of the native Christians had died. In Tavoy, three hundred of the natives had died of cholera in Nov. and Dec., within three weeks after its first appearance.

ASSAM.—Our last intelligence from Jaipur is of March 31. The station was then in comparative tranquillity, and the operations of the mission proceeding as usual. The 1st form of John's Gospel was in type, and an edition of 5000 of the Catechism and 5000 of the True Refuge in press. The missionaries there and at the other stations, were in their usual health; and prosecuting their labors "with encouragement."

The Jaipur station had been, for a few months previous to the above, in great exposure from some disturbances among the Nagas and Singphos. That among the Nagas was soon quelled. The Singphos made their first attack on the 31st of December, assailing the government mail a short distance from Jaipur, and wounding several men. On the 10th of January, intelligence was received that Ningru had been surprised and attacked the morning previous by four hundred Singphos, and several of the sipahis and their officers killed and wounded. The enemy had been driven back by the officer in command of the fort there, but had stockaded themselves at a short distance, and an attack upon Jaipur was apprehended before morning. A day or two afterwards, another body of Singphos attacked the village of Bisa. The troops, between twenty and thirty, defended the place for three days, when they surrendered, giving up their arms, &c., on condition that their lives should be spared. "But after getting them into their power, the Singphos butchered every man, and a reinforcement arriving there the next morning, found the poor fellows weltering in their gore." The village of Kaju was next attacked. At the same time a party were reported to be on the opposite side of the river, near Jaipur.

"On hearing of the attack upon Ningru," says Mr. Cutter, "I buried most of our type, and the small parts of our presses, &c., in the compound. A watch was placed there and around the warehouse and office every night, and every precaution taken to secure the mission property. I also endeavored to procure boats that I might send down a supply of paper to Sibsagor for safety." "I am now happy to say, the force which has been sent out against the Singphos, have been successful in scattering them, and of taking a number of prisoners, some of whom were princi-

pal leaders in the insurrection. The political agent, Capt. Vetch, informs me we shall, probably, not suffer further inconvenience from these disturbances, and I trust we shall not."

CONDITION AND PROSPECTS OF THE TREASURY.

There never has been a period when the Board had greater reason to watch with solicitude the receipts into the treasury than the present. The pledges given to the missionaries for the current year much exceed those of any past year. This has been done on two grounds. There was a demand which it seemed impossible to refuse. Besides this, the increased missionary spirit in the churches has given the Board reason to expect an increase in the funds. This revival of interest has been considered an *earnest* of greater liberality. It is with deep anxiety, however, that the Board perceive no material increase in the funds, compared with the corresponding months of last year. Permit us respectfully to request each pastor to compare the contributions of the church to which he ministers this year, with those of the preceding years. Has there been an increase? Few pastors but that feel and acknowledge that all is not contributed that should be. Is the proper effort made to remedy the evil? Let each one ask himself this question: If all are doing as I am, will there be a fuller treasury? If no other pastor does more than I do, will the means be supplied for giving the bread of life to the heathen? Brethren, this is a serious question.

When a pastor discovers that his church contributes less, according to its ability, than other churches, he should ask, Is the fault mine or that of the church? Have I tried all authorised means to call forth their offerings?

Donations,

FROM JUNE 1 TO JULY 1, 1843.

Maine.

South Berwick, Bap. ch. and soc., per Rev. John Richardson,	15,60
Thomaston, do. do. do., mon. con., per Rev. L. B. Allen,	15,00

Newport and Stetson, Bap. ch., per David Steward,	2,00
Warren, col. after an address by Mr. Kincaid, (also two gold rings,)	42,39
	<hr/> 74,99

New Hampshire.

New Hampshire Baptist State Convention, John A. Gault tr.,	62,89
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Vermont.

Vermont Baptist State Conven- tion, Rev. Willard Kimball tr.,	75,00
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Massachusetts.

Boston, Helon Malcom Lincoln, contents of her saving box, for Burman Mission,	,85
do., Charles St. Bap. ch., "a poor woman," per Rev. S. Peck,	5,00
do., do. do. do. do., Miss W. D., per Rev. Dr. Sharp,	2,50
	<hr/> 7,50
do., Harvard St. Bap. ch. and soc., mon. con., per Perez Gill,	7,51
do., do. do. do. do. Infant Sab. school, for Burman school, per Miss L. M. Ball,	2,50
	<hr/> 10,01
do., Bowdoin Square Bap. ch. and soc., per Wm. Blake,	39,70
do., Federal St. Bap. Sab. Sch. Miss Soc., Geo. A. Barnes tr., for support of W. D. Ticknor, a heathen boy under the di- rection of Rev. E. A. Stevens,	50,00
do., Baldwin Place Bap. ch., mon. con. for June, per Rev. Baron Stow,	28,00
do., 1st Baptist Young Men's Miss. Soc., Wm. R. Bradford tr., per Henry E. Turner, to- wards the support of Rev. Francis Mason, of Tavoy,	400,00
Woburn, Baptist ch., mon. con.,	33,21
do., Bap. For. Miss. Soc. 21,00 per Rev. S. B. Randall,	54,21
Westboro', Bap. ch., Wm. Chee- ver tr., per Lyman Belknap,	16,00
Newton, students in Theol. Inst., mon. con. for April,	4,37
do., do. do. do., mon. con. for May,	3,15
	<hr/> 7,52
East Long Meadow, Bap. ch., per L. F. Batchelder,	5,00
Amherst, Bap. ch., for Burman Mission, per Miss Julia Nel- son,	3,00
do., Bap. Sab. school class, six months' contributions, 2,00 per Thomas E. Sawin,	5,00
Cambridgeport, 1st Bap. ch. and soc., (\$30 of which was con- tributed by Mrs. Elizabeth Cobb,) per Geo. Cummings,	553,00
Westminster, Abel Wood	4,00
Swansey, Rev. Abial Fisher and family	10,00
Winchendon, Bap. ch. and soc., per Rev. Andrew Dunn,	13,10

Charlestown, 1st Bap. ch. and soc., for support of Miss Waldo of the Greek Mission, per C. H. Arnold,	178,00
New Bedford, John Coggsball, per John B. Jones,	10,00
Canton, Bap. ch., mon. con., do. Fem. Mite Soc., per Mrs. Abby Crane,	6,25
per Friend Crane,	17,50
Rev. A. H. Burlingame, per Rev. Mr. Caldicott,	23,75
Worcester, Isaac Davis	5,00
do., Rev. S. B. Swaim,	10,00
per Rev. Mr. Kincaid,	20,00
	<u>1440,64</u>

Rhode Island.

Fruit Hill, Mrs. Chas. E. Swan, per S. Belden,	2,00
Rhode Island Baptist State Convention, V. J. Bates tr., Providence, 1st Bap. ch., mon. con. for June,	43,53
Newport, 2d Bap. ch., for support of a native Burman preacher, per Benjamin Marsh, Jr.,	50,00
	<u>93,53</u>
	95,53

Connecticut.

New Canaan, a friend, per Wm. Colgate,	1,00
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New York.

North East, Miss Ann Roe, per Rev. Dr. Welch,	100,00
Balston Spa, Bap. ch., per Rev. Mr. Kincaid,	5,50
Greenport, do. do., per Rev. Dr. Cone,	5,50
Pastor of a country church, a patent silver watch, per Rev. Dr. Cone.	
Montgomery, Orange Co., John Martin	100,00
New York city, Tabernacle Bap. Fem. For. Miss. Soc., to be appropriated as follows:	
For the support of	
Avung,	33,77
" general fund,	21,23
	<u>55,00</u>
do., do. do. do., mon. con.,	100,00
do., Wm. Colgate & Co., for the support of Rev. E. Kincaid,	400,00
per William Colgate,	655,00
	<u>766,00</u>

New Jersey.

East New Jersey Bap. Association, Rev. Wm. Leach sec., per William Colgate,	10,00
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Pennsylvania.

A friend to missions, a gold pencil, sold per Rev. B. R. Loxley,	2,00
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Maryland.

"An unworthy servant"	50,00
A lady, for the Mountain Chief's people,	5,00
	<u>55,00</u>

District of Columbia.

Alexandria, Juv. Fem. Cherokee Miss. Soc., part of annual sub., for Cherokee Mission,	15,00
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Virginia.

Richmond, ladies of 2d Bap. ch., for support of a native Karen preacher, per Mrs. S. M. Magoon,	50,00
do., as follows:	
M. S. Bickford	5,00
A Baptist minister	10,00
do. do.	10,00
A contribution at a poor man's breakfast table	2,51
G. Gardner	,50
D. More	,50
Also a gold ring.	<u>28,51</u>
	78,51

Bethel, Bap. ch., Clarke Co., as follows:	
James Sowers	5,00
W. C. Kerfoot	10,00
G. L. Kerfoot	5,00
W. B. Harris	10,00
D. Garrison	1,00
J. Rust	1,00
Elya Blackman	2,00
E. Kendrick	1,00
William Helm	1,00
M. Copenhagen	1,00
W. A. Carter	,50
Rev. B. Grimsley	1,50
Thos. F. Grimsley	,50
Also a watch.	<u>39,50</u>

Good Hope, Mary Booten	5,00
Berryville, W. C. Alexander	5,00
Winchester, Rev. Timo. Ropes	1,00
Upperville, 2d ch., as follows:	
Vincent Moss	100,00
Cuthbert Powell	2,00
Mrs. S. Reynolds	5,00
Mrs. Buswell and daughters	5,00
Miss Agnes Taylor	5,00
Mrs. Jane Singleton	5,00
Mrs. J. E. Rust	1,00
Mrs. D. S. Kerfoot	1,00
Mrs. D. E. Bayne	5,00
	<u>129,00</u>

Fredericksburg, as follows:	
Mrs. Ann Edes	5,00
Collection Sabbath evening, May 28,	6,76
Mrs. Warren and children	1,09
B. F. Winfield	,25
	<u>13,10</u>

Petersburg, a colored brother	,50
Virginia Bap. For. Miss. Soc., A. Thomas tr., per A. G. Worthen,	
For Burman Mission,	33,00
" African do., from African ch., Richmond,	65,15
" do. do., friends,	7,00
" support of a missionary to the Mountain Chief's people,	180,00
" general fund,	1499,40
	<u>1784,55</u>

2056,16

South Carolina.

St. Helena Island, L. Reeve Sams, per Taylor Lawton, & Co.,	16,00	
Darlington, Fem. Benev. Soc., Miss Sarah P. Catlett tr.,	25,00	41,00

Georgia.

Sunbury, Fem. Miss. Soc., do., a lady, for German Mission,	15,00	
do., for Burman tract, per Oliver Stevens,	8,00 1,50	24,50
Georgia Bap. State Convention, Absalom Janes tr.,		
For Burman Mission,	8,25	
" China do.,	5,00	
" support of Rev. E. A. Stevens,	204,25	
" general fund,	584,22	
	801,72	826,22

Alabama.

Alabama Bap. State Convention, per Rev. Jesse Hartwell,		
C. H. Cleavland	42,62	
E. E. Kervin, for general fund,	5,00	
do. do., for Burman bible,	2,50	7,50
A friend to missions		2,00
do. do. do.		5,00
do. do. do.		30,00
R. P. Lide		30,00
Mrs. S. J. Fountain		5,00
James Lide, for general fund,	20,00	
do. do., for Burman bible,	10,00	30,00
L. Skinner		2,00
Miss M. A. Screven		10,00
Mrs. Russ		1,00
Rev. W. Kervin, for general fund,	5,00	
do. do., for Burman bible,	5,00	10,00
Rev. J. M. Scott		1,25
Rev. J. Hartwell, for general fund,	10,00	
do. do., for Burman bible,	10,00	20,00
E. Eli		25
		196,62

Kentucky.

Elkton, Fem. Miss. Soc., Miss Margaret Edwards tr., per Rev. Samuel Baker,	18,25	
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Indiana.

Indiana State For. Miss. Society, James M. Brown tr.,		
For general fund,	10,50	
Indianapolis, Fem. Bap. Miss. Soc., Mrs. Laura K. Brown tr., for support of a Karen boy,	30,00	40,50

Missouri.

St. Louis, Bap. ch., per Rev. Ambler Edson,	11,36	
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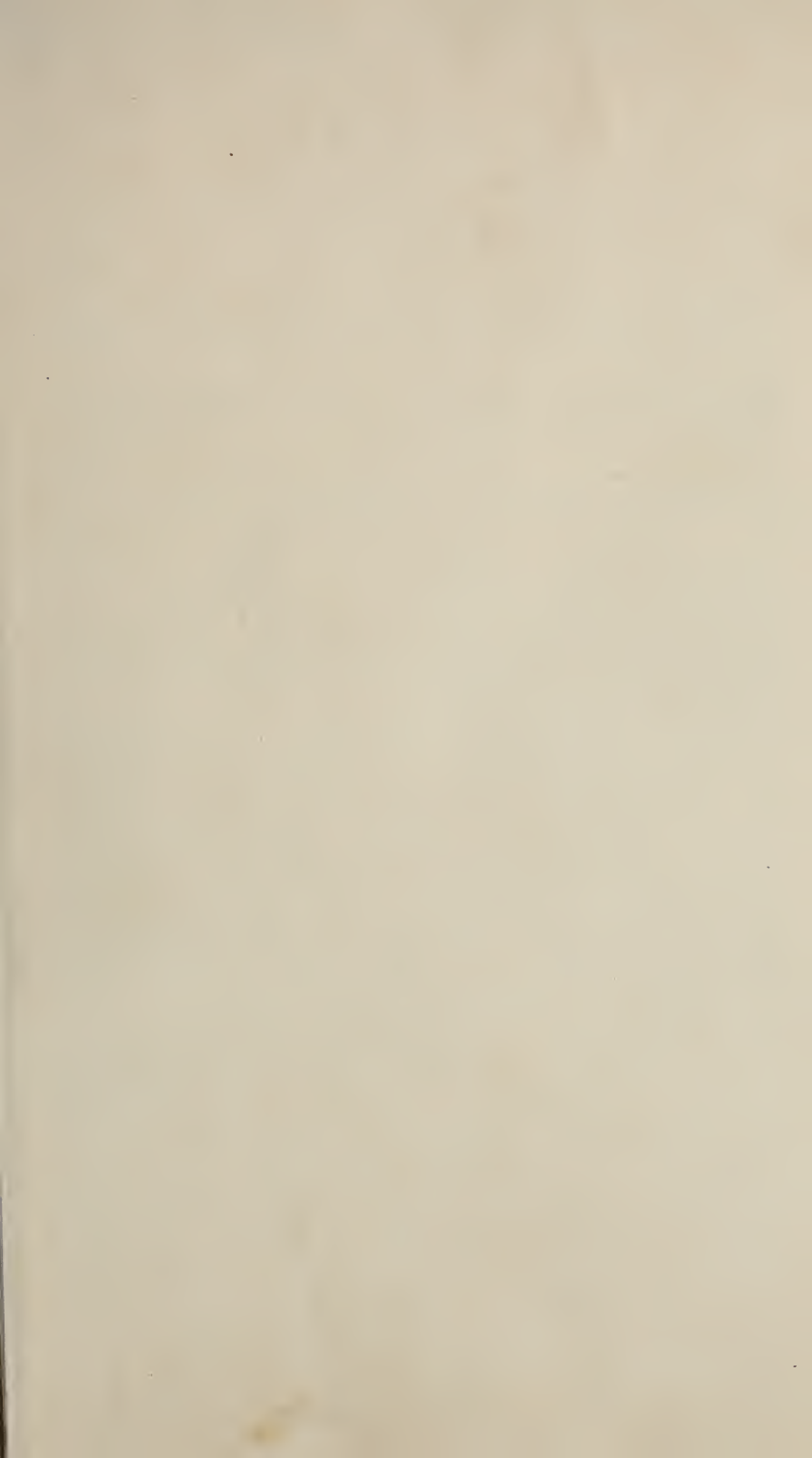
Legacy.

Liberty Co., Ga., Samuel S. Law, deceased, per Oliver Stevens,	100,00
Gold rings and beads sold,	7,00
	<u>5895,16</u>

CLOTHING, &c.

East Sudbury, Vt., a box containing a stove, pipe, &c., for Rev. D. L. Brayton, from G. W. Clarke,	15,00
Richmond, Va., a box of clothing from 2d Bap. ch., for Mrs. Mason and Mrs. Wade,	75,00
New London, Ct., two boxes of medicine from Dr. Isaac Thompson and lady, for the Burman Mission,	250,00
Philadelphia, Pa., two boxes of books from Am. Sunday School Union, and female school of 1st Bap. ch., per F. A. Packard, for Dr. Judson and Mrs. Wade.	
West Chester, do., a gold eagle, for Mrs. Wade, from Miss Sarah E. Edmunds, per Miss Demerest,	10,00
Brookline, Mass., a box of clothing from friends, per David R. Griggs, for Rev. F. Mason,	25,50
Boston, do., a box of clothing from ladies connected with Bowdoin Square Bap. ch., per Mrs. Sarah Hall, for Mrs. E. L. Abbott,	39,07
do., do., a box of clothing from Bowdoin Square Mission Circle, for Mrs. Day and Mrs. Van Husen,	29,63
Roxbury, do., a package of clothing from ladies of the Bap. ch., for Mrs. L. B. Stilson,	8,00
West Dedham, do., a barrel of clothing from the Dorcas and Juvenile Societies, for an Indian Mission, per Betsey Baker,	15,00
Rowley, do., a barrel of dried fruit from female friends, for Rev. R. F. Buel.	
Medfield, do., sixty-three mahogany pew arms, from I. R. Cushman, to be disposed of for benefit of missions.	
Cambridge, do., a box of dry goods from Mrs. L. Farwell, for Rev. O. T. Cutter,	7,24
Newburyport, do., a box of clothing from the Society for the benefit of African Youth, for Mission at Edina,	50,00
Belfast, Me., a small box of clothing, sent to Mr. Vinton, without advice,	6,00
Utica, N. Y., a box of clothing from —, for Rev. C. Bennett,	12,00
Albany, do., a box of clothing from Miss L. Newton, for Rev. Mr. Wade,	49,63
Parishville, do., a box of clothing from For. Miss. Society, for Mission at Tavoy,	20,70
New York city, three boxes of medicine, &c., from For. Miss. Soc. of 1st Bap. Ch., for Rev. J. H. Vinton,	25,00
Providence, R. I., a package containing three groce of primers from a friend of missions, for mission schools,	13,50
Portsmouth, R. I., a barrel containing pork and butter from Christopher Barker, for Rev. Cyrus Barker,	17,75

H. LINCOLN, Treasurer.

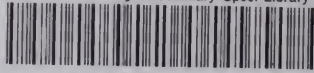


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